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consequence, become almost completely submerged in the authentic lineages. Only one attached lineage (Zəŋ yidɛm) still intermarries with other members of the sub-clan, provided they belong to a different major segment from that to which Zəŋ yidɛm are attached, and these marriages are not encouraged. At Sie, by contrast, 15 out of the 43 wives of Siedatɔk are members of Woon yidɛm or other branches of Mosuor biis not related to them by clanship ties.

The attached lineages at Tongo are accounted for by the stereotyped tradition which is found, in similar circumstances, all over Taleland. The story is that a woman of the authentic lineage concerned (e.g. Lɛbhtiis yidɛm)—a 'sister' in the classificatory sense—married a member of one of the Hill Talis clans and bore children to him. Later, however, her husband divorced her by the rite of 'blowing' (*pɛbh*), by which he not only banished her from his home but disowned the children she had borne to him. She returned to live at her parental home, where her children grew up and settled, and where one son gave rise to the lineage attached to his mother's brother's lineage. Because of their founding ancestors' paternity, which even the act of formal repudiation of wife and child could not extinguish, two of the attached lineages preserve the totemic taboos and some of the funeral customs of the Hill Talis. It is a religious duty which they say could not be abandoned without the greatest peril.

Apart from this mark of distinction and the disabilities which will be mentioned later and which apply to all accessory lineages, they participate in social events as ordinary segments of the lineages to which they are attached. They can even represent these lineages in relation to other groups.

An attached lineage is said, sometimes, to have sprung from an unmarried girl's son (*yiyeembii*). His paternity never having been socially recognized, it has no influence on his social role or on that of the lineage which originates from him. Thus, such a lineage has all the customs and observances of its maternal lineage—the lineage, that is, of its founder's mother, to which her son is reckoned as belonging. The third attached lineage at Tongo is said to be descended from an unmarried 'sister's' son and their ritual observances confirm this view.

Tongo also includes several assimilated lineages. These are indistinguishable, at first sight, from the authentic lineages either by the criterion of differences in custom or from their manner of participation in the social events which mobilize structural relations. Whatever their real origin may be alleged to be, they are linked to the constellation of authentic lineages by the fiction of direct agnatic descent from the founder of the whole sub-clan, Mosuor himself. They are, as this implies, more closely welded into the sub-clan than are the attached lineages. It would be inconceivable, for example, for a member of an assimilated lineage to marry any other member of the sub-clan.

Attached lineages, everywhere, are incorporated into a lineage of authentic descent by an indirect route, as it were. They are hinged on to the true agnatic line by a compromise, as descendants of a woman of the true agnatic line. This introduces a clear distinction by the canon

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these bonds except by birth. No other ties can wholly supersede them in linking person to person and affiliating individuals to defined social groups.

We have noted, however, that not all genealogical ties have an equal value. Though a person acquires significant social ties through both parents, his agnatic relationships have an outstanding importance; and this is particularly so for a man. For not only is patrilineal descent the vertebral principle of Tale social organization and the vehicle of the continuity and stability of the social structure, but men hold the reins of authority, direct economic life, control the political organization, and are supreme in religious and ceremonial thought and action. From his father a man derives his rights to inherit land and other property, his clan membership and the political rights and ritual obligations that go with it, and his ritual relations with his most important ancestors. A woman does not inherit land or other property of value, nor does she succeed to political or ritual office. But clan membership and the concomitant totemic observances,[1] as well as her ritual allegiance to her patrilineal ancestors, mean a great deal for her social destiny and for her children. In short, paternity is the predominant side of parentage in this conspicuously patriarchal society.

Like many other primitive societies, the Tallensi recognize a distinction between physiological paternity and jural paternity—between *genitor* and *pater*, as Radcliffe-Brown puts it. However, the Tallensi feel very strongly that a person's physiological father is his or her right jural father. The assumption is that all the social attributes that come to one from one's father should come from a father who both begot one and recognizes one as his legitimate offspring. Thus there is an inevitable tendency for conflict to arise if a person's physiological and jural paternity do not coincide. Such a person tends to be penalized in respect of his social status, for jural paternity by itself cannot altogether take the place of physiological cum jural paternity.

The conflict is least in the case of an adulterine child, who is always accepted as the rightful child of its mother's husband. No difficulties at all arise in the case of a daughter, who marries out of the lineage as soon as she is nubile. An adulterine son has complete and unreserved filial status. He has full rights of inheritance, of succession, and of ritual access to his putative patrilineal ancestors. Nevertheless, the blot on the scutcheon is not without effect. The story of Sayəbazaa's first-born son, Kologo, illustrates this.

Some years before my first visit to Tongo, Kologo had left his father to go and farm near Datɔk. There seemed to be no adequate motive for this in his case. But when Sayəbazaa died, in 1936, and Kologo as chief mourner had to be summoned for the mortuary rites, I was able to piece together how it had occurred, from guarded hints and veiled comments

[1] Cf. *Dynamics of Clanship*, ch. ix.

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made by other members of the family and by one of Sayəbazaa's maternal kinsmen. Kologo, it appeared, was an adulterine child. Sayəbazaa could never forget this, though it was not a thing that was ever mentioned in public. A man of strong principles, inclined in any case to keep a firm hand on his children, Sayəbazaa was often over-severe with Kologo. The tension admitted by custom to exist between a man and his first-born son was exacerbated. At length Kologo deliberately violated—or so Sayəbazaa said—the Namoo taboos of a first-born son; and Sayəbazaa thereupon cursed him and expelled him from the house. It was evident from the remarks which gave the clue to the story that the seed of discord here was Kologo's physical paternity, though it did not affect his rights to inherit his father's property and ancestral shrines.

This kind of psychological friction is said not to occur in the special case of a child begotten in permitted extra-marital intercourse, which the Tallensi do not regard as adultery (*pɔɣambon*). A man who is sterile or impotent may allow his wife to conceive by another man. The proper way to do this is for him to inform the elders of his lineage first. With their blessing and consent he may give his wife permission to find a lover wherever she wishes—'*u gɔma, nye puur, ɔn nye Moog ni Zaŋbiog ɔn nyɛbma*—let her walk about to get a belly; if she meets a Mossi man or a Hausa man (i.e. any passer-by) let her copulate'—is the traditional formula with which he sets her free to be promiscuous, if she chooses, in order to become pregnant. Sensible men and women prefer a more reputable procedure, however. Either the husband asks a friend or kinsman not of his own clan to deputize for him sexually, or he lets the wife choose one of her own distant clan-brothers as a lover. This man is then formally deputed (*galəh*) to be the woman's lover by being presented to the lineage elders, who sacrifice a fowl on his behalf to the lineage ancestors, with an explanation of the circumstances and pleas for a blessing on the affair. The arrangement, though formal, is strictly private, for no man willingly admits to sterility or sexual incapacity; and when, as inevitably happens, it leaks out, public opinion is sympathetic rather than contemptuous. Tallensi say that such cases of begetting a child by proxy do not occur very often.

While I was in Taleland, Baŋam-Teroog's junior wife had a child by a deputed lover. Teroog was an old man, shrivelled and half-blind with age. He once begged me for medicine to restore his fertility, but admitted with regret that he was probably too old for procreation. He deputed his closest friend and distant sister's son, Naabdiya, to beget a child for him. The liaison continued throughout the woman's pregnancy, but ceased as soon as her child was born. I often saw Teroog with this baby, fondling and caressing it with a tenderness that showed more eloquently than words that he regarded it as his own child. Naabdiya, for his part, though his relations with Teroog were as cordial as ever, took no more interest in the infant than any man might take in

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837 his friend's children. Tale sentiment takes no cognizance of physical paternity in this situation. No kinship tie is recognized between the physiological father and the child he was deputed to beget. One might almost describe it as, from their point of view, a kind of artificial insemination.

848 611 The case of an unmarried woman's child (*yi-yeem-bii*) is different. It is brought up as the foster-child of her father or brother. If it is a girl, no difficulties occur, as she will eventually marry and Tale kinship ideas permit *her* children to regard her mother's lineage as their mother's brother's lineage (*ahəb yir*). She will even be allowed to marry into her mother's clan provided it is a different major segment of the clan. Several instances of this are on record; for no stigma attaches to anybody concerned, since an illegitimate child is not a true clan member.

An illegitimate boy's circumstances are not so easy. The evidence of two cases I was acquainted with amply confirms conventional opinion on this subject. Such a boy will grow up to all intents and purposes as a child of his mother's father's or brother's family and as a full member of the clan. He will be treated exactly like other sons of the family, whom he will call his brothers. His quasi-father will, for example, provide the cattle and take the responsibility for his marriage, as would not be done for a legitimate sister's son (*ahəŋ*) growing up in his maternal uncle's (*ahəb*) home. But he has two fundamental disabilities, which nothing can overcome and which pass, by the principle of the corporate identity of the lineage, to his agnatic male descendants. He [428 769] has no right to inherit his quasi-father's patrimonial estate, though he may be permitted to do so if there are no other heirs; and he has no right to sacrifice directly to his spirit, or consequently, to the lineage ancestors. He cannot, therefore, succeed to the custody of lineage ancestors' shrines or hold an office vested in the lineage. The tie of true agnatic descent, which alone confers these rights, cannot be fabricated.

848 An illegitimate boy's status in the lineage is in fact, therefore, inferior to that of his quasi-brothers. He is always liable to a certain amount of covert contempt, though good manners forbid the mention of his irregular descent in the normal course of events. But if he gets involved in a quarrel with his quasi-siblings or quasi-clansmen, even as a child, they might well taunt him as an interloper (*zaŋkuomər*). His lot may be harder, if he has an intractable character, than that of a sister's son (*ahəŋ*) living with his mother's brother (*ahəb*); for the latter has a home of his own to fall back upon, where he is entitled, by right of legitimate descent, to his patrimonial inheritance, protection, and communion in the ancestor cult. In no circumstances, however, can an illegitimate son be deprived of those rights that belong to him. His quasi-father's home is his home, his mother's clan his clan. From him may spring an accessory lineage of the clan. In theory, incidentally, he may marry a daughter of a different major segment of his adoptive clan, but I know

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of no case, in recent years, of this having occurred. Public sentiment would not be sympathetic to it, since he is felt to be so closely connected with the clan.

It sometimes happens that a woman who has an illegitimate child takes it with her when she gets married, and the child is brought up in her husband's house. Eŋwala's illegitimate son, Kumahe, grew up thus under the care of her husband, Yɛanbɔrəgya. The boy and his stepfather were greatly attached to each other. Kumahe farmed with Yɛanbɔrəgya like his own sons, and was treated like a son in the ordinary affairs of the household. When he began courting a daughter of his stepfather's clan, Yɛanbɔrəgya gave him fatherly support and counsel. But when Kumahe's prospective parents-in-law asked for an advance payment on the bride-price, Yɛanbɔrəgya neither provided it nor took responsibility for it. For Kumahe had not acquired filial status in Yɛanbɔrəgya's lineage, and the responsibility for the payment of bride-price on his behalf rested with his jural guardian, his mother's brother. Kumahe belongs to his mother's clan, and both he, his stepfather, and his mother's brother told me, at different times, that he would undoubtedly return one day to live amongst this clan.

The status of a male slave (*da'abɔr*) in former times was similar, though in some respects less advantageous. The Tallensi seem to have kept few slaves.[1] It is said that a man usually bought a male slave if he lacked a son to help him with his farming and to support him in his old age. Slaves were never natives of Taleland but hapless strangers from other parts of the Northern Territories found wandering in the country. Having no kinsfolk in Taleland to protect them they fell a prey to anyone who chanced to encounter them. Their only security lay in the taboo that made it obligatory for them to be handed over to chiefs, who alone had the ritual status entitling men to sell fellow men. To fit them into the social structure they were incorporated into the family and lineage of their owners by being placed under the spiritual guardianship of one of their owner's lineage ancestors' shrines. This gave a slave a quasi-filial status of the same kind, with the same rights and disabilities, as an illegitimate son's.

In his social relations with his quasi-paternal family and clan a slave was indistinguishable from an illegitimate member of the group. In a quarrel he might be abused as a slave—'a bought thing (*bonda'abɔr*)'—and his quasi-clansmen would be inclined to regard him with a kind of patronizing contempt. But his owner would take up the cudgels for him as energetically as for one of his own sons if he were wantonly

[1] When they are questioned on the subject, men of 50–60 can usually quote one or two slaves they knew of in their childhood, never more. The impression I got from talks with many people was that there were never more than five or six male slaves living at any one time in Tongo, and correspondingly fewer in smaller settlements.

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613 581 587 This corporate interest of the husband's lineage and clan in his wife, implying, on the surface, a diffused 'ownership' of the woman, is most precisely shown in the joint leviratic rights of clansmen.[1] It is, however, not far in the background of all the relations of a woman with her husband's clansmen, individually or collectively. For it is the commonest and most commonplace expression of the corporate unity and solidarity of the agnatic descent group. And it is not an undifferentiated collective interest or right, but very clearly differentiated in accordance with the segmentation of the lineage.

581 837 593 The crux of this differentiation is the sexual relationship of husband and wife. As his sexual partner a woman is the wife of her husband in a rigorous sense that distinguishes him from all his clansmen, both in relation to herself and in relation to her paternal lineage and clan. Unlike the other reciprocal rights and duties of matrimony, those that pertain to sex are unconditionally binding on the spouses and strictly reserved to them. A man's authority over his wife in other respects is often shared with others—his parents, for instance. His sexual rights over her cannot be shared. In the economic management of the household a woman has some freedom of action; she has none in her sexual relationship with her husband. Nor is a husband sexually free, in the same way, for instance, as he is free to dispose of property acquired by his own efforts. Though he is nominally free to indulge in extra-marital liaisons, he can in fact only do so clandestinely and at the risk of friction with a jealous wife. Sexual relations are licit in wedlock; outside marriage they are illicit, especially for a woman; before marriage no social cognizance is taken of them if they do not involve adultery or incest. Love affairs between distant members of the same clan come into this category of tolerated illicit sex relations, hence their irrelevance to the function of sex in marriage.

848 This is a consequence of the stress Tallensi lay on legitimate parenthood, for which marriage is a *sine qua non*. Tallensi express contempt for the Gorisi who, it is notorious, often constrain a daughter to 'sit at home and bear children' to augment her father's family. Though Tallensi do not approve of a girl's bearing a child before marriage, no moral stigma attaches to her. She has no difficulty in finding a husband, if she is physically and mentally normal. Her illegitimate child (*yi-yeembii*) is welcomed by her parental family, especially if it is a daughter. For instance, Pa'anbobis has a sister, now a staid elderly woman and mother of a legitimate family, who had an illegitimate daughter in her youth. This girl was married off by Pa'anbobis's father, who was entitled to her bride-price. She bore a daughter and was then taken away from her husband because he failed to pay the bride-price. When she married again her daughter remained behind as a 'child' of the family, and Pa'anbobis will receive her bride-price. People said he was a lucky man.

[1] Cf. *Dynamics of Clanship*, ch. iv.

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His family had had a windfall of two daughters in half a generation and that meant eight cows.

Yet the Tallensi believe emphatically that a girl can only realize her womanhood to the full by bearing legitimate children. For this she must marry; and marriage means having only one husband at a time. It is as her husband's sexual mate that a woman is most sharply separated from her natal family; it is her husband's exclusive rights over her reproductive powers that definitively makes them husband and wife.

This proposition applies also to the husband's field of social relations. Within the region of family and kinship ties where generation differences are socially recognized, sexual relations may occur only between married partners. Sexual intercourse between a man and a woman of the family who is not his wife is incest. The Tallensi have no name for this act. They say, simply, 'It is tabooed (*de kihme*)'; and they look on it with unanimous revulsion. Translating their ideas into our cultural idiom, we should say that they regard any form of incest as an unnatural act.[1]

Incest, to a Talɛŋa, includes sex relations with a sister or daughter, that is, a woman of one's own lineage: with a mother, the wife of one's own or classificatory father; with a brother's wife; and with a son's wife. Such acts of misconduct are considered incestuous if they occur within the limits of the expanded family—that is, the family group based on the inner lineage (the narrow *dug*). The natives stress this, putting the emphasis on the fact that the narrow *dug* is the smallest lineage segment with a common ancestor shrine (*bɔyar*). Such acts are, also, often regarded as incestuous within the limits of the family cluster based on the medial lineage, particularly if this lineage has a narrow span.

Incest occurs occasionally in every Tale community. Such an act soon leaks out, and is remembered with contempt for many years. I have discussed such cases with many informants, and was able, also, to witness the public reaction to two cases that occurred during my field work.[2]

There are no penal sanctions against any form of incest, nor are the culprits believed to be subject to automatic mystical retribution. Incest is so incompatible with the pattern of co-operation and the structure of disciplinary and affective relations in the family that this itself serves to banish it from the field of family relationships. Though incest taboos are never deliberately inculcated, the habits, attitudes, and organization of family life (to put the native expressions into sociological language) create internal barriers against incest, in the normal person. This applies particularly to incest with a sister or daughter, whether it is a single impulsive act or a more lasting liaison. Tallensi explain that a normal

[1] A preliminary analysis of this subject was given in my paper, 'Kinship, Incest, and Exogamy in the Northern Territories of the Gold Coast', in *Custom is King: Essays presented to R. R. Marett*, 1936.

[2] Cf. *Dynamics of Clanship*, ch. xii.